

CONCERNING THE TITLE "THE ARYAN PATH."

[Professor A. V. Williams Jackson is too well-known for any introduction. The highest authority in Iranian philological lore, his services to allied tongues and subjects have been and are of acknowledged value. At Columbia University, New York, he is esteemed by his pupils as few professors are, not only for his deep learning and his painstaking teaching, but also for the nobility of his character, for his sunny disposition and his equal-mindedness in all events.

It is a real pleasure that we find ourselves in a position to give his article the place of honour in our first number. It raises before the reader the ideals which our name invokes—those of Universality, of the Life of the Spirit, of the Light that comes from Great Souls of every land and era.

He begins his article with the well-known question : " What's in a name ? " We say : " Very often there is more in it than the profane is prepared to understand, or the learned mystic to explain. It is an invisible, secret, but very potential influence that every name carries about with it and 'leaveth wherever it goeth.' Carlyle thought that 'there is much, nay, almost all, in names.' 'Could I unfold the influence of names, which are the most important of all clothings, I were a second great Trismegistus,' he writes.

"The name or title of a magazine started with a definite object, is, therefore, all important ; for it is, indeed, the invisible seedgrain, which will either grow 'to be an all-over-shadowing tree' on the fruits of which must depend the nature of the results brought about by the said object, or the tree will wither and die. These considerations show that the name of the present magazine is due to no careless selection, but arose in consequence of much thinking over its fitness, and was adopted as the best symbol to express that object and the results in view."—EDS.]

"What's in a name?" said Shakespeare once. The choice of such a title as "The Aryan Path" is particularly felicitous for an international review which has for its aim the publication of articles that represent what is best in both Western and Eastern cultures. The term 'Aryan' recalls the common heritage which the Occident shares with the Orient and the union growing ever closer between them, while the word 'Path' itself opens vistas of the way that leads toward the light.

Christ himself, in summing up the light of his spiritual predecessors, used the image when he said, "I am the way, the truth, and the life" (John, 14.6). The Greek word *hodós*, 'way, road,' as there employed, has connotations that may be compared with 'path,' even though the words have not a common origin. By derivation the English word *path* may possibly be connected with Sanskrit *pánthan*, *páth*, Avestan *pantan*, *path*, Old Persian *pathi*, and compare Greek *pátos*, 'path,' Latin *pont-em*, 'path, bridge,' and kindred words in modern European languages. The word is attested in the Eastern branches of Indo-European : in Indo-Iranian, Armenian, Slavic, and Baltic; see A. Maillet, in *Indian Studies in Honor of Charles Rockwell Lanman*, p. 4, Cambridge, Massachusetts, 1929. The use of the word 'path' in a symbolic sense is found in the earliest writings of India and Persia.

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